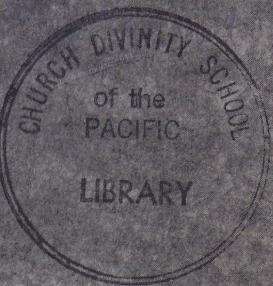


FORTH



MARCH 1958

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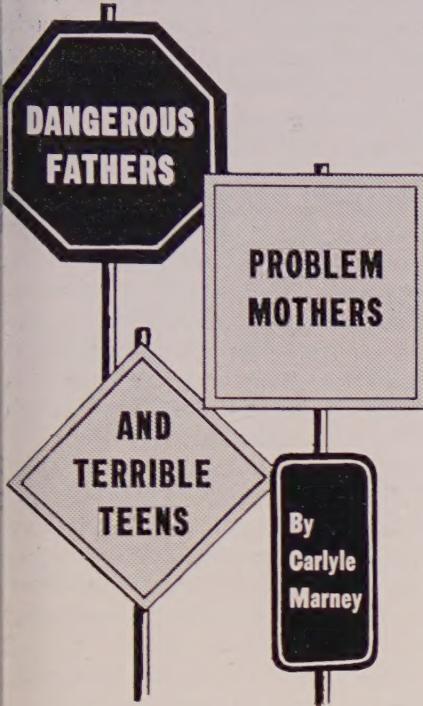


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Turning the Pages

HERE is talk of General Convention wherever one goes in the Church today. Will the new Convention Hall in Miami Beach be ready in time for the Opening Service on October 5? Who will be the next Presiding Bishop? What about the Church in South India? These and a host of other questions are discussed wherever two or three Episcopalian gather together. And in order that these discussions may be well-informed, FORTH begins in this issue its coverage of the General Convention (pages 4-5, 15-19).

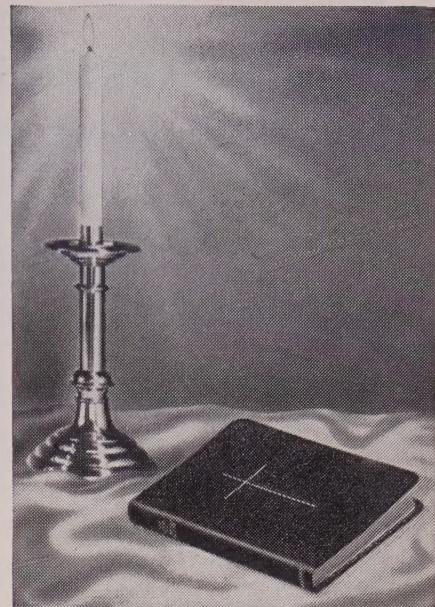
FORTH is especially happy to convey to its readers the Bishop of South Florida's welcome (page 16). Other features in this issue include Dialogue With a Deputy, photographs of the headquarters hotels, and of the Bishops of South Florida and other leaders in the host Diocese, and most importantly, information concerning hotel accommodations and official room reservation blanks (pages 4-5).

In the months ahead FORTH will continue authoritative articles on the proposals concerning the Church of South India, important questions to be presented to Convention, personality stories of interesting men and women who will be in Miami Beach, and a lavishly illustrated story on the Church in South Florida.

South Florida has been busy for some time already preparing for the Convention which meets in Miami Beach October 5-17, 1958. The Bishop of South Florida, the Rt. Rev. Henry I. Loutitt has appointed his Suffragan, the Rt. Rev. William F. Moses, to the office of Episcopal Oversight of the 59th General Convention.

A committee on the General Convention, appointed by the South Florida Diocesan Convention, includes Mr. Albert Roberts, Jr., chairman, the Rev. William L. Hargrave, S.T.M., the Rev. James L. Duncan, the Rev. John E. Culmer, LL.D., the Rev. Samuel C. W. Fleming, the Rev. George I. Hiller, S.T.D., the Rev. J. Mitchell Taylor, and the Very Rev.

continued on page 2



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FORTH

VOL. 123 NO. 3
MARCH 1958

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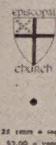
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MARCH 1958



THE COVER. 1958 Good Friday Offering again will support the work of the Church in the Holy Land where the new Archbishopric in Jerusalem has been created (*Forth*, November, 1956, page 14), and will provide relief for Arab refugees and aid to the Orthodox Churches in the Middle East (*Forth*, April, 1956, page 23).

APPLICATION FOR HOTEL ACCOMMODATIONS



FIFTY-NINTH GENERAL CONVENTION AND
WOMAN'S AUXILIARY TRIENNIAL MEETING
MIAMI BEACH, FLA., OCTOBER 5-18, 1958

A HOUSING BUREAU has been established for your convenience in making hotel reservations for Convention. Room rates in official convention hotels are listed on the opposite page. Hotels marked with asterisk (*) have beach facilities and are within 300 feet, but not directly on Ocean Beach; all others are beach front hotels. Below is the official reservation blank which **must** be used for all reservations. In order to avoid unnecessary correspondence it is important that all questions be an-

swered. Most important is to make first, second, and third choice of hotels desired. Every effort will be made to secure first choice. Bishops, Deputies, National Council, Woman's Auxiliary Delegates and special guests reservations should be made immediately. Application for room reservations will be mailed to all delegates and deputies not yet elected just as soon as official notice of their election has been received in Convention Office.

Mr. Eric L. Applewhite, Chairman Housing Bureau
Protestant Episcopal Church Convention
P. O. Box 1511, Miami Beach, Florida

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(Please type or print).

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2nd Choice _____

Two Occupants at \$ _____

3rd Choice _____

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Arrival Date _____ Hour _____ A. M. _____ P. M. _____ VIA _____

Departure Date _____ Hour _____ A. M. _____ P. M. _____ VIA _____

Status: Bishop Clerical Deputy Lay Deputy Nat'l Council
 Woman's Auxiliary Visitor Other

My Parish _____ My Diocese _____ Number in Party _____

Name, address, and status of occupant of each room reserved:

Name _____ Address _____ Status _____

Name _____ Address _____ Status _____

Name _____ Address _____ Status _____

Acknowledgment to be made to: Name _____ Address _____

If you plan to stay with friends please send us the address you will use while attending Convention.

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Single or Double Occupancy:
\$12-14-16-18-20-22

Suites:
Parlor—1 bedroom \$38-42-45

FONTAINEBLEAU — Headquarters Hotel Woman's Auxiliary Triennial

Single or Double Occupancy:
\$12-14-16-20

Suites: { Parlor—1 bedroom \$38-45
Parlor—2 bedrooms \$75

HOTEL	ONE OCCUPANT	TWO OCCUPANTS	THREE OCCUPANTS	SUITES
Allison	\$ 8.00	\$ 8.00	\$11.00	\$18.00
Ankara *	6.00	6.00	8.00	
Atlantis	6.00	7.00	9.00	
Barcelona	10.00	10.00 & 12.00	13.00 & 16.00	24.00
Bel-Aire	6.00	8.00	10.00	
Belmar	7.00	8.00	10.00	
Biltmore Terrace	6.00	8.00	10.00	
Bombay	8.00	8.00 & 10.00	10.00 & 12.00	
Broadripple *	4.00 & 5.00	5.00 & 6.00	6.00 & 7.00	
Cadillac	10.00	12.00 & 14.00	15.00 & 17.00	28.00
Capri *	4.00	6.00		
Carillon	10.00	12-14-16	15-17-19	
Catalina *	4.00	4.00	6.00	
Caribbean	8.00	10.00	13.00	
Casablanca	8.00	8.00	12.00	
Crown	8.00	10.00	13.00	25.00
Delano	8.00	10.00	12.00	25.00
Del Prado *	5.00	6.00	8.00	
diLido	8.00	10-12-14	15.00 & 17.00	28.00
Dorchester *	6.00	6.00	8.00	
El Morocco *	4.00	5.00	6.00	8.00
The Empress	8.00	12.00		24.00
Fairfax *	6.00	6.00	7.50	8.00
Lombardy	8.00	9.00	10.00	12.00
Lucerne	10.00	10.00 & 12.00		30.00
Martinique	7.00	8.00	11.00	16.00
Maxine *	3.00	5.00	6.00	
Monte Carlo	8.00	10.00	12.00	
National	7.00 to 10.00	7.00 to 10.00	9.00 to 12.00	
Nautilus	7.00 & 8.00	10.00		12.00
Patrician	6.00	8.00	10.00	
Peter Miller *	4.00	4.00		
Pierre *	6.00	6.00	8.00	
President Madison	8.00	10.00 to 15.00	11.00 to 18.00	
Promenade	7.00	8.00	10.00	
Raleigh	7.00	8.00	10.00	
Rendale *	5.00	6.00	7.50	
Richmond	6.00	6.00	9.00	
Ritz Plaza	6.00	7.00		
Roney Plaza	10.00	12.00 & 14.00		
Rowe *	5.00	6.00	8.00	
Royal York	8.00	8.00	12.00	Penthouse suites—\$40.00
Sagamore	8.00 & 10.00	8.00 & 10.00	12.00	
San Juan *	5.00	7.00	9.00	
Saxony	10.00	12.00 & 14.00	16.00	
Sea Gull	8.00	10.00 & 12.00	13.00 & 15.00	
Shelborne	8.00	10.00	13.00	Parlolettes—14.00
Sherry-Frontenac	8.00 & 10.00	8.00 & 10.00	11.00 & 13.00	
Shore Club	7.00	8.00	11.00	
Shoremede	6.00	8.00	10.00	
Sorrento	8.00	10.00	13.00	24.00
South Seas	6.00	7.00	9.00	
Surfcomber	6.00	7.00	10.00	
Surfside Plaza	8.00	10.00	12.00	
Triton	7.00	7.00	9.00	
Traymore	6.00	8.00	10.00	12.00
Vendome	5.00	6.00	8.00	

(The hotels marked with an asterisk (*) are within 300 feet of ocean and have beach privileges; all others are beach front hotels.)



TWELVE-FOOT laminated bronze cross hangs in Holy Trinity Chapel in St. Timothy's House at the University of Minnesota, Minneapolis. Newly dedicated church center, known as the Episcopal Foundation at the University of Minnesota, serves students, faculty, and administrative staff as well as the Episcopal community in the southeast section of the Twin Cities, includes offices, a fireplace room, study and church school areas, and cafeteria in addition to chapel.

FORTH

MARCH 1958

VOL. 123 NO. 3

THE Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and the Rev. Theodore O. Wedel, President of the House of Deputies, have named the joint nominating committee for a new Presiding Bishop who will be elected at General Convention, Miami Beach, Fla., October 5-17.

Bishop Sherrill is retiring in accordance with church canons which set the Presiding Bishop's retiring age at sixty-eight. He has served as Presiding Bishop since 1947.

The nominating committee consists of eight bishops, one from each Province, appointed by the Presiding Bishop, together with four clerical and four lay members of the House of Deputies, one member from each Province, appointed by the President of the House of Deputies. They will present to the House of Bishops the names of three bishops for consideration in the choice of a Presiding Bishop.

The eight bishops on the committee are the presidents of the eight Provinces. The Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, the senior bishop on the committee, will serve as chairman.

The members are: PROVINCE I, the Rt. Rev. Charles F. Hall, Bishop of New Hampshire, and the Very Rev. John H. Esquirol, Suffragan Bishop-elect of Connecticut; PROVINCE II, the Rt. Rev. Frederick L. Barry, Bishop of Albany, and the Rev. John Heuss, rector of Trinity Church, New York City; PROVINCE III, the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, and the Rev. Jesse F. Anderson, rector of St. Thomas' Church, Philadelphia, Pa.; PROVINCE IV, the Rt. Rev. Girault M. Jones, Bishop of Louisiana, and Richard G. Stone, of Raleigh, N. C.; PROVINCE V, the Rt. Rev. Nelson M. Burrough, Bishop of Ohio, and Howard T. Foulkes of Milwaukee, Wis.; PROVINCE VI, the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, and Robert D. Neeley of Omaha, Nebr.; PROVINCE VII, the Rt. Rev. Edward R. Welles, Bishop of West Missouri, and the Rev. J. Francis Sant, rector of the Church

of St. Michael and St. George, St. Louis, Mo.; PROVINCE VIII, the Rt. Rev. Sumner Walters, Missionary Bishop of San Joaquin, and Albert A. Agnew of San Francisco, Calif.

A NORTH INDIA Church Union plan has been approved by representatives of the Church of India, Pakistan, Burma and Ceylon (Anglican); the United Church of Northern India; the Methodist Church in Southern Asia; the Methodist Church (British and Australian Conference); the congregations associated with the Baptist societies in



NAVY CHAPLAIN is twentieth century version of frontier circuit-riding priest. Chaplain (Lt.) Worthington Campbell, Jr., is responsible for ministry to fourteen destroyers, rides one at a time.

Your Church in the News

COMMITTEE APPOINTED TO NOMINATE NEW PRESIDING BISHOP



FIRST ARABIC-SPEAKING national elected to the Anglican episcopate in the Middle East, the Rt. Rev. Najib Cub'ain is led from the Cathedral Church of St. George the Martyr, Jerusalem, by the Most Rev. Angus Campbell MacInnes, Archbishop in Jerusalem, following his consecration. Bishop Cub'ain will head the newly-created Diocese of Jordan, Syria, and Lebanon.

India and Pakistan; the Church of the Brethren; and the Disciples of Christ.

Accepting the historic episcopate as an essential part of the merged Church, the plan provides for an act of union based on the immediate full recognition of the ministries and episcopates of the merging bodies. It will be voted on by the Church's governing bodies and go into effect in 1961.

At General Convention, October 5-7, Miami Beach, Fla., the Joint Commission on Ecumenical Relations will present a report on the findings of the delegation to the Church of South India (FORTH, January, 1957, page 14 and February, 1957, page 14) and make recommendations for action in line with the other provinces of the Anglican Communion. This first organic union of episcopal and non-episcopal Churches is now ten years old. Meanwhile, the Lambeth Conference, July 3-August 10 (FORTH, January, page 8) will discuss the new Church in North India.

Ecumenical and Episcopal

EUROPEAN CONVOCATION MINISTERS TO DISPLACED AMERICANS

By the Rt. Rev. Norman B. Nash

EIGHT churches comprise the American Convocation in Europe: IN FRANCE, the Pro-Cathedral of the Holy Trinity, Paris, and the Church of the Holy Trinity, Nice; IN ITALY, St. James', Florence, and St. Paul's, Rome; IN SWITZERLAND, Emmanuel Church, Geneva; and IN GERMANY, St. Christopher's, Frankfurt, Ascension, Munich, and a congregation in Heidelberg.

Of these eight churches, those in Florence, Geneva, Nice, Paris, and Rome are long established. They have confined their work largely to Americans and Britons, but each one has attracted a handful of Italian, Swiss, or French members. It is at least conceivable that in the future the Episcopal Church may introduce services in the indigenous languages and extend its ministry.

Three of the older European congregations are booming under strong leadership. The Pro-Cathedral in Paris, St. Paul's, Rome, and Emmanuel in Geneva draw large attendances as American economic interests in Europe grow, embassies enlarge their staffs, and military families and American students stream in. In Paris extensive student work is carried on at the Ameri-

can Students and Artists Center, now independent of the Cathedral, in Geneva and Rome students participate in the programs of the churches themselves.

All our European churches must meet the test of being ecumenical without ceasing to be Episcopal. This is particularly true in Geneva, headquarters of non-Roman Christendom, where many non-Anglican English-speaking members of the World Council of Churches staff play a large part in Emmanuel Church's crowded program. At Florence and Nice the congregations are much smaller. In season tourists in substantial numbers come to the services, but less transient attendance is not large. The church in Nice conducts a special ministry to the United States Navy.

Before World War II, there were two long-established Episcopal churches in Germany, one at Munich, the other at Dresden. The Munich church has resumed its work, with a small non-military congregation, a student group, and well-attended services in a military chapel for Episcopalians in the Armed Forces. But the handsome stone church at Dresden was wrecked by bombing,



LARGE attendance at American Pro-Cathedral in Paris. The Very Rev. Sturgis Lee Riddle, Dean, conducts Sunday morning service.



DISPLACED Americans enjoy a friendly coffee hour after the main Sunday service in the long-established Emmanuel Church in Geneva.



CO-OPERATIVE efforts of Episcopalians and Old Catholics with the help of the United Thank Offering, built new church in Frankfort

and the Church's only congregation behind the Iron Curtain has not revived.

On the brighter side are two new congregations in Germany at Frankfurt and Heidelberg. Frankfurt is a great economic center in West Germany, and the American community is large and growing larger. For several years the Episcopal congregation shared a temporary wooden building with the Old Catholic Church (FORTH, February, 1956, page 20), but with the help of the United Thank Offering, a concrete church has been built in contemporary style, still shared by both congregations. It is a notable and promising experiment in inter-church co-operation.

At Heidelberg Episcopalians, both military and civilian, are fewer, but just as zealous. Though their priest is only part-time, he is planning to enlarge the ministry, concentrating especially on English speaking students at the famous Heidelberg University.

Retired Bishop of Massachusetts, BISHOP NASH is bishop-in-charge of the American Convocation in Europe and also does pastoral work among Armed Forces personnel in Europe.



TRADITIONAL campanile distinguishes St. Paul's American Church in Rome. The Rev. George A. Trobridge has thriving congregation.



ICE CREAM enjoyed by Church of the Holy Spirit Sunday school in Nice was sent by U.S. Navy, which has an important base near the city

Agent in Academe

CHURCH AT FLORIDA STATE IS CAMPUS-CONTAINED PARISH

By the Rev. Harcourt E. Waller

In 1956-57 there were, for the first time in American history, more than three million students in the nation's colleges and universities. In 1970 there will be at least five million and very probably six to six and one half million. Every year more young men and women reach college age and every year more of them are able to go to college. It is a tidal wave which the United States may ride to a future of unprecedented enlightenment. Or, many educators fear, it may drown the quality of American education, wash away existing standards, or sweep colleges toward policies which will produce mediocrity.

The Church, of course, faces increased problems and responsibilities as a greater number of young people leave their homes in late adolescence to face decisions and new ideas. Roughly ten per cent of them

have at least a nominal relation to the Episcopal Church, but a larger segment has no religious life at all. College Work is simply the descriptive name the Church gives to its clear pastoral and evangelistic mission on the country's campuses.

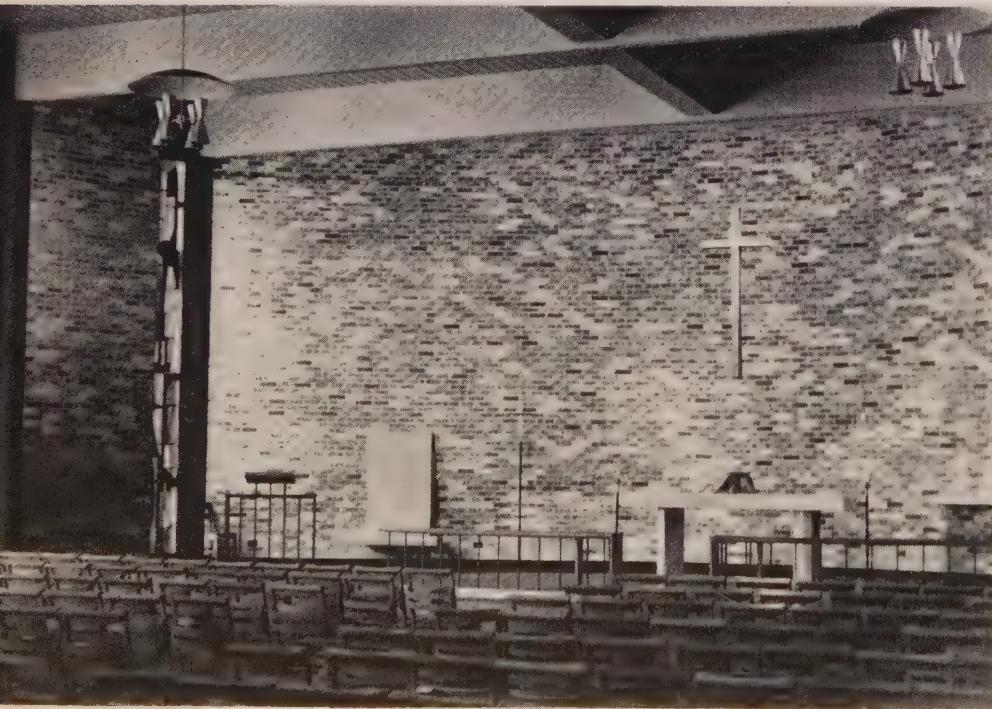
This is the first of a series of articles explaining various types of the Church's ministry on campus. This article describes a university parish, composed entirely of members of an academic community. Future articles will concern an average parish in a college town which integrates students into its total program; work among international students at a large co-educational university; a college at which the Church centers its mission in the Canterbury House; and a subway college, where the Church manages an effective ministry to an elusive, heterogeneous commuter population.

WE refer to our Church at Florida State University as a "university parish." It is generally known as The Chapel of the Resurrection, the name of our church building, but some people call it Ruge Hall, the name of our parish house. As a college work center we see the entire university community as our responsibility. And we have discovered that, as we structure our work along parish lines, we more adequately meet the needs and shoulder the responsibility of the Christian faith in a university community. We avoid the term "student center" because it is too restricting a title for our work.

When we speak about a "university parish" at Florida State University we associate our thinking and planning with the whole community of college life and with its many smaller communities of social, fraternal, and academic interest. This includes the single student, the married student and his family, the faculty member and his family, and the administration or staff member and his family. These people are our parish, and the university is our mission field. Our work is exclusively with the university and not with the people of the town who have their church life in the three town parish churches of Tallahassee.

We have two roles to perform. The first is to be a worshipping community of Christians of the Anglican tradition. In our thinking and planning we attempt to have all our programming in some way related to the outgoing worship of the Church. The second role is to be a missionary force, for we see an urgent need to act as a leavening agent in the university community and in its smaller communities of special emphasis. We aim at conversion.

Florida State is a large, coed, State



FACING Florida State University buildings, the modern Chapel of the Resurrection is a full-scale parish, drawing its members from the university's students, faculty, and administrators

• MR. WALLER is chaplain to Episcopal students and faculty at Florida State University, Tallahassee.



COMING out of campus church Florida State students disperse to a world of streamlined buildings, whirling activity. There will be an estimated twenty-thousand of them by 1970.

university. There are now more than seven thousand resident students. Because of the increasing population of the State of Florida, we expect eleven thousand students in five years, and possibly twenty thousand in 1970. The University is planning for this expansion and so must the university church.

Most of our students live in Florida, though by no means all of them. Certain departments attract students from all over the nation and the world. There is an unusually large and excellent graduate school. There are many distinguished departments such as nuclear physics, music, and education which draw out-of-state students.

The social and athletic climate is routine for an average state university. A student's time is often consumed in a rush from one social, fraternal, and academic organization to another. Studies have to fight for their place.

Our campus is large, unified, and beautifully planned. The physical appearance of the university is one of lively activity and bigness. Architectural silhouettes range from stately gothic to a streamlined flamboyancy in the big new buildings. Some of them are eleven-story dormitories with push button elevators and sun

decks. Almost all the offices and classrooms are air-conditioned. Everywhere there is a glowing, extravagant modernity.

In this university world more than six hundred currently enrolled graduate and undergraduate students give the Episcopal Church as their denominational preference. Of these approximately ninety-five are married, so our responsibilities include a number of student family groups. More than ninety faculty members also say that they prefer the Episcopal Church, and most of them are counted as families. We have no figures on the number of staff and administration personnel who are Episcopalians. Discounting a percentage of Episcopalians who have their church life in the town parishes, or whose church affiliation is purely nominal, we consider ourselves a parish of eight hundred souls, men, women and children. That is why we steer away from the term "student center."

The church's physical facilities are good. We have a fair sized tract of land on the edge of the campus. In Ruge Hall, our parish house, which faces the university buildings, we have spacious meeting rooms, social rooms, offices, a kitchen, and an apartment for the apprentice-assistant.

Behind the parish house sits the Chapel of the Resurrection, new, sizeable, of striking contemporary design, seating three hundred persons. At the rear of the property is a modern rectory for the chaplain and his family.

The chaplain has a 'round-the-clock job. Every Sunday morning he conducts three services. The mid-morning one is a family service, drawing its congregation from student and faculty families. In addition the chaplain conducts special services which fit into the university calendar, observes saints' days and holy days. He is assisted by faculty and student lay readers whenever the discipline of the Church permits. Also on the chapel's full-time staff, beginning this year, we have a College Work apprentice. She is the chaplain's principal assistant, testing her vocation to this phase of the Church's work under his supervision. All other staff work—secretarial, janitorial, KP—is done by volunteers.

Our parish is governed by a vestry arranged on the order of a parish council, and the chaplain goes to most of the meetings of the major vestry committees, worship, education, social relations, missions, pro-

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A Million for the Ministry

HUNDRED-YEAR OLD SOCIETY FOR THE INCREASE OF
THE MINISTRY PROVIDES SEMINARY SCHOLARSHIPS

By Julia Remine Piggin

EVERY weekday morning, sitting at a wide desk in a wide office at 120 Sigourney Street, Hartford, Conn., a bright-faced, grey-haired woman slits open her morning mail, runs a practised eye over the contents of the envelopes, and stacks letters of a particular kind in a special pile. Every one of them tells a new story, but one that is to Jane Marlor, after twenty-five years on the job, inevitably familiar.

"I will be a middler next year. I plan to work in a paper bag factory this summer, but even with what I can earn—" "I've always wanted to be a priest, but four years of college have taken all the money my family had saved for my education—" "My parents would prefer that I did something else and don't feel they can finance me through seminary—" or, since the end of World War II, "My wife and I are expecting our first child and she will not be able to work after December of my senior year at seminary—" "We find that our three-year-old twins must have identical operations. I am determined to finish seminary, but—"

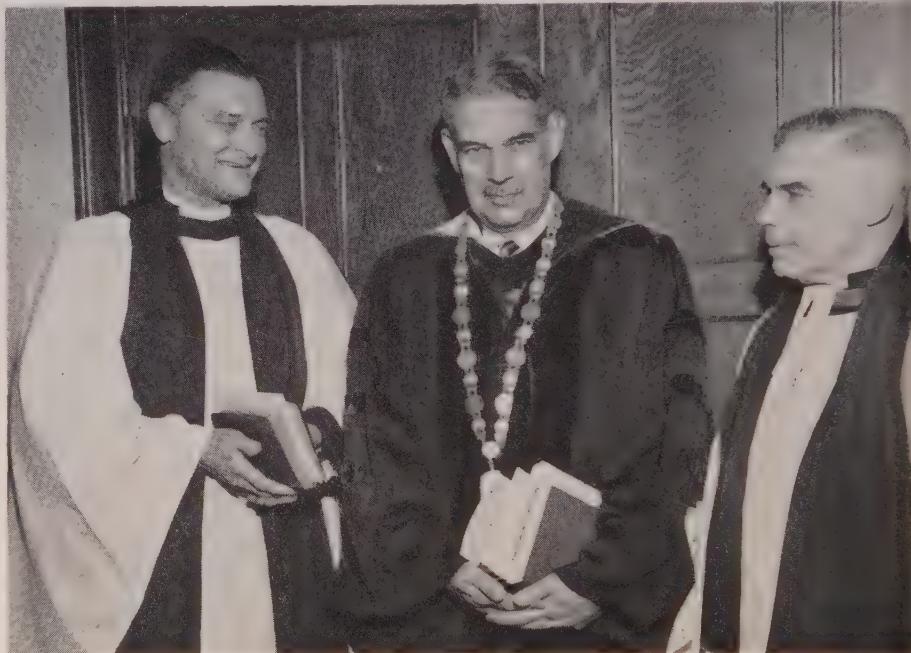
Jane Marlor reaches into her upper left hand desk drawer and takes out a handful of printed application blanks. She types a cordial note to surround each of them and dispatches them post haste to the young men waiting in various parts of the country. The blanks are headed *Scholarship Application*, or *Application for Renewed Scholarship*. Jane Marlor signs herself *Secretary, Society for the Increase of the Ministry*.

Last year Jane Marlor's job was a hundred years old. It was conceived on a Friday night in October, 1857, when eight men met in a rectory parlor in Hartford to do three things: Create a job for Miss Marlor,

dispose of a million dollars, and make a headline.

They had not come of course, with the intention of doing any of

000 silver bedsteads presented by an Egyptian pasha to his future daughter-in-law, or the introduction of the Hubbard squash. It was a journal of opinion, too. Its editor took a pronouncedly dim view of his New York Protestant colleague Henry Ward Beecher and his sister's unpleasant best-seller *Uncle Tom's Cabin*. He reprinted with obvious relish an item predicting the early demise of the newly-organized Young Men's Christian Association in New York City because of its mollycoddling of radicals—discus-



PRESIDENTS at S.I.M. centennial included (from left) the Rev. Kingsland Van Winkle, S.I.M.; Dr. Albert C. Jacobs, Trinity College; the Rev. Louis M. Hirshon, Hobart and William Smith

them. Generations were between Jane Marlor and the baptismal font, and in the 1850's a million dollars was a wildly improbable sum. The headline they might have anticipated, for headlines were the business of the host that night. A talented if occasionally slapdash writer and historian, the Rev. Alonzo B. Chapin was also editor of *The Calendar*, Connecticut's diocesan weekly.

The Calendar had flavor. Mr. Chapin did not confine himself to church reporting, but gave his readers news of the world, spiced with bonus tidbits about the King of Prussia's paranoia, the state of Florence Nightingale's health, the \$70,-

sions of slavery were permitted on the premises.

The headline brewing in the parlor, however, merited Mr. Chapin's full approval. All Episcopal priests with the exception of a lay professor at Trinity College—its future president—the octet had assembled to found an organization called the Society for the Increase of the Ministry.

Its purpose was simply stated: To find suitable young men for the Episcopal ministry and to aid them financially in acquiring a thorough education for it. The question was, as usual, How?

The meeting in the rectory answered it. Opening with typical



THEME of the addresses at December centennial dinner, held at Trinity College in Hartford, was "The Best Possible Candidate for the Ministry." Above, current seminarians attend a class.

nineteenth century formality by singing Psalm 100 and reading prayers, the founders proceeded to fine-tooth-comb a constitution drawn up by the Rev. E. A. Washburn. It outlined a sweetly uncomplicated program. Money would come from memberships, and any layman could become a member of the Society by promising to contribute at least \$3.00 a year. Clergymen could get in by guaranteeing an annual collection for the Society in their congregations.

Organization was businesslike, providing for a president—the lone layman, Dr. Samuel Eliot, was promptly elevated—a secretary, a treasurer, a full component of vice presidents and directors with clear-

cut duties, provisions for bank deposits, auditors, and an annual meeting in Hartford. The embryonic Society was careful to choose vice presidents from five states to choke at the source any mutterings that this was a Connecticut controlled enterprise. Laymen predominated, too, among the officers, to scotch any suggestion of the clericalism that was a nineteenth century *bête noir*.

By June, 1858, the Society had a treasury full enough to put money in the purses of three seminarians—one at Virginia Theological, one at Berkeley Divinity School, one at the Episcopal Academy in Cheshire, Conn. Full enough meant \$71.00. But in 1858 that was tuition for a year and a half at an Ivy League college.

Alonzo Chapin lived only into 1858, but he had had time to set more than one *Calendar* headline about the Society, and other Church papers followed suit. The excitement stirred by formation of a Society for the Increase of the Ministry is a twentieth century curiosity, but the idea caught fire in pre-Civil War America, with its passion for good causes, and its recognition that the Church must expand as the nation pushed out its boundaries.

Centenarians are demonstrably adept at staying alive whatever happens, and the Society for the Increase of the Ministry proved that it could weather milk-and-honey prosperity, back-to-the-wall poverty, five wars, high enthusiasm, and

sleepy apathy. Born in a recession year—1857 was also a year when there was discussion of widespread religious revival—the Society has come full circle. In the process it has disbursed \$1,050,900.

Groaning under a huge debt in the 1870's, it is today in comfortable circumstances with endowments of \$450,000 which net about \$15,000 a year, plus the proceeds of an annual membership drive which bring in about \$1200. But it has turned into a cautious oldster. Loose-fisted in its first affluent period, it learned from the lean years, and revised its policies. The Society today does not offer to put a man through seminary, as once it did, but only to give him the kind of financial push that will boost him over a difficult hump.

A man who writes to Miss Marlor must be already a seminarian or a postulant accepted by a seminary. If he is about to begin his first year he will get no money from the Society until March, though once he has passed his June exams he is eligible for a grant the following fall. The form he returns to Hartford—inevitably as fast as he can—asks him who, how old, and how well-educated he is after the manner of all application blanks. But the heart of it is a detailed budget, listing estimated receipts from every possible source during the year to come, and estimated expenses at seminary for tuition, room rent,



UNHEARD of in 1857, married seminarians form high percentage of applicants for help

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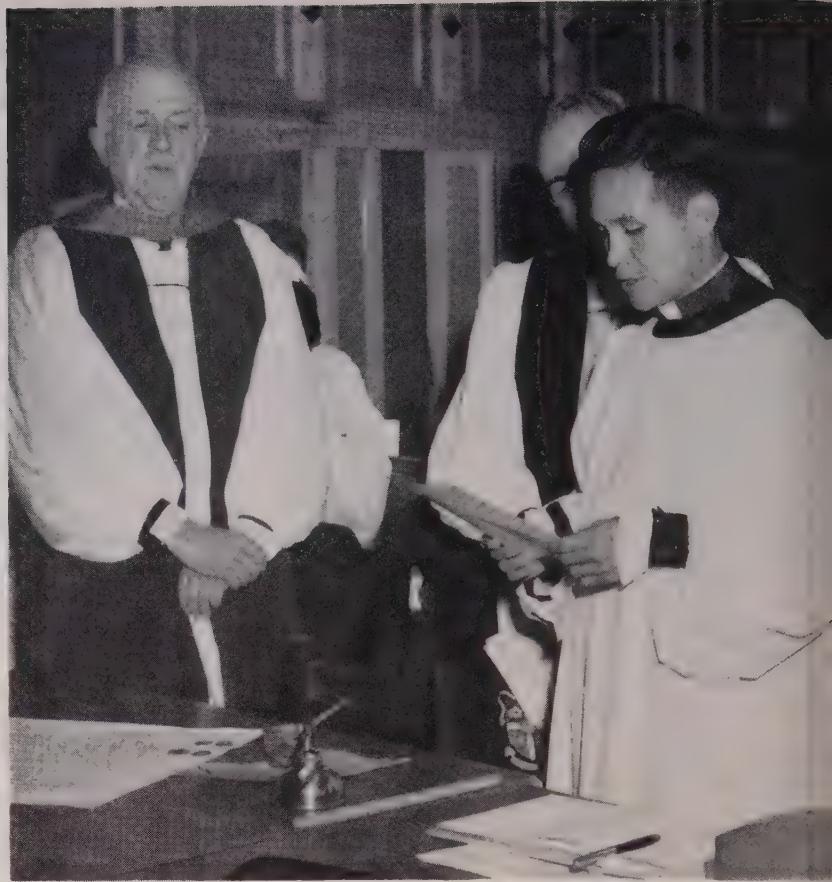
First Consecration In Mexico City

THE Rt. Rev. Jose Guadalupe Saucedo (FORTH, December, 1956, page 16) fourth Missionary Bishop of Mexico, was consecrated in the Cathedral of San Jose de Gracia, Mexico City, on January 14. About fourteen hundred persons, many of them women with babies in their arms, witnessed the ceremony, the first consecration of an Episcopal bishop to be held in Mexico.

On the eve of the consecration, the Hon. Robert C. Hill, American Ambassador, gave a reception in honor of the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and Bishop-elect Saucedo.



CATHEDRAL of San Jose de Gracia was consecrated in 1661 as Roman Catholic chapel. Later abandoned, it was turned over to Episcopal Church by Juarez Government.



BISHOP-ELECT Saucedo prepares to sign Declaration of Conformity in presence of Presiding Bishop and other consecrators



Cathedral began filling up an hour before ceremony



Mexicans and Americans made up huge congregation



Dialogue With a Deputy

CLEM KIBBENBRIGHT GOES TO CONVENTION

"MR. KIBBENBRIGHT, what is it you're going to be in Miami next September?"

Clem Kibbenbright laughed at the expression on his pretty secretary's face.

"Barbara, when you've been doing my letters a little longer you'll find out you're learning as much about the Episcopal Church as you are about banking. But, to answer your question, I'm going to be a deputy to General Convention."

Barbara shook her head. "I know you must think I'm awfully stupid," she said, "but I don't know what a deputy is, or what General Convention is, either. I do know what the Episcopal Church is, though—at least I think I do."

Clem laughed again. "Well, I've heard some arguments about that, too," he said. "But I think I can tell you pretty easily what a deputy to General Convention is. Put down your notebook, you don't have to take this down."

He leaned back in his swivel chair, laced his fingers together, and looked out the bank window at the street beyond.

"Last May—before you came here to work or you'd know all about it—

I went to our diocesan convention," he began.

Barbara's forehead puckered.

"Remember, I don't know what that means, either," she said.

"I think," said Clem, "that I'm going to have to try to define the Episcopal Church after all—organizationally, at least. Well, the Church in the United States is divided into dioceses, like a nation into states. Every year every parish in the diocese sends representatives—they call us delegates—to a convention, usually at the cathedral. Every three years the diocesan convention elects representatives—this time they're called deputies—to go to the Church's General Convention—"

"Which meets every three years," said Barbara.

"Right," said Clem. "Each diocese, regardless of its size, sends four priests and four laymen to General Convention—and from ours I'm one of the laymen."

"I know why *I'd* pick you, Mr. Kibbenbright," said Barbara, "but how did they happen to?"

"Thank you, Barbara," said Clem. "Well, they picked me—elected me, after I was nominated, that is—because I'm an active layman. That's

about it. I've done a lot of work in my parish and I've served on a few of the Bishop's Committees in the diocese. Then, too, to be perfectly frank, our diocese doesn't have any appropriation for paying the deputies' expenses to General Convention, though some dioceses do. I'm lucky enough to be able to pay mine without too much scraping, and they have to take that into consideration, since Convention this time is quite a distance from here. Our diocese does pay the expenses of the priests it sends, but up to now laymen have had to foot their own travel and hotel bills."

"I can understand that," said Barbara. "But—you were going to tell me exactly what General Convention is." Clem took a deep breath.

"General Convention," he said, "is what you might call the Congress of the Episcopal Church; its legislative body. As we've said, it meets every three years, usually in September or early October in various cities around the country. Like the Congress of the United States, it has two bodies, the House of Bishops and the House of Clerical and Lay Deputies. I've told you how the deputies

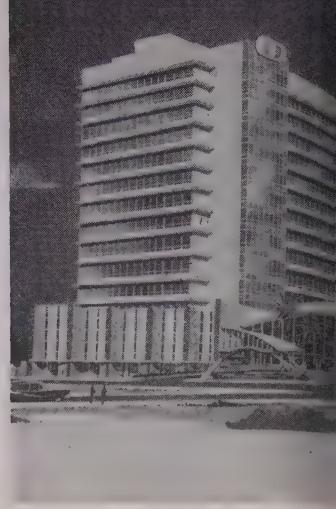
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HOST BISHOP, the Rt. Rev. Henry I. Loutitt was consecrated in 1945, served first as suffragan, is chairman of National Council Armed Forces Division



SUFFRAGAN BISHOP, the Rt. Rev. William F. Moses, was consecrated in 1956, has six times served as Deputy to General Convention from South Florida



CONVENTION HEADQUARTERS seating more than three thousand Deputies, can be divided by mechani

DIOCESE OF SOUTH FLORIDA

324 North Interlachen Avenue
Winter Park, Florida

March 1, 1958

TO MY FELLOW EPISCOPALIANS:

YOUR Church in the Diocese of South Florida rejoices in the privilege of being host to the 59th General Convention and the concurrent Triennial Meeting of the Woman's Auxiliary. We extend a sincere welcome to all those who plan to attend in official capacity and cordially invite all interested Churchmen to visit us next October when the Convention meets.

As one of the younger dioceses of the Church (one of seven constituted at or since the General Convention of 1922) we are honored that our invitation to meet in Miami Beach was accepted by the Convention meeting in Honolulu.

As one of the four missionary districts that have grown to diocesan status in that thirty-six-year period we are keenly aware that we are building on the foundations laid by the missionary program of the whole Church. We are happy to have this opportunity to say, "Thank you," for the support given to us as a missionary district in the thirty years preceding 1922. In an area of continued population increase naturally we have grown—from seven thousand communicants then to forty-five thousand today, from sixteen parishes to sixty-four, from fifty-one to eighty-eight organized missions, of which six are self-supporting and looking forward to parish status in 1959. Hence, we dare to hope that we may serve as Exhibit A—Fruits of the Domestic Missionary Program.

Even more important, we pray that as a result of the General Convention meeting with us, the Church in South Florida will get a greater vision of the Church's work and a deeper understanding of our missionary responsibilities and opportunities. Pray God with us that guided by the Holy Spirit the whole Church may go forth from the coming General Convention with renewed determination to labor abundantly to make Christ known in the mission fields white unto the harvest, both in these United States and throughout His world.

Faithfully yours,

HENRY I. LOUTITT
BISHOP OF SOUTH FLORIDA



anti Beach's newest hotels, the Deauville. A hall
ent sessions of House of Bishops and House of
tritions for meeting rooms for separate Houses.



FAMED FOUNTAINBLEAU is headquarters for Woman's Auxiliary Triennial. Committees and church organizations will meet close to Convention and Triennial headquarters. For hotel accommodation application, please turn to page 4.



CONVENTION MANAGER, Lewis E. Rock, was formerly executive secretary at church of the Redeemer, Sarasota, Fla.



LEWIS B. ROCK, retired Marine Corps Brigadier General and one-time newspaperman, heads Committee on Arrangements



EXECUTIVE COMMITTEE, representing bishop in Miami area, is led by the Rev. Don H. Copeland, of St. Stephen's Church



GIGANTIC new Exhibition Hall, covering nearly five acres and seating 15,000 persons will be scene of Opening Service

Dialogue with a Deputy continued

get there: they're elected by their dioceses. The bishops are the bishops of those dioceses."

"Well now," Barbara said, "you were elected *last* May. That was more than a year before the Convention that's coming up in October. Why didn't they wait until *this* May to choose their delegates?"

"Until a few years ago, they did wait," Clem answered. "But it meant that the deputies didn't have much time to prepare for the Convention. Committee members, especially, found that they couldn't learn as much as they needed to know to do a good job. So, our diocese decided to give them a year's head start. Some dioceses, though, still elect their deputies the spring before Convention."

"You're a committee member, aren't you, Mr. Kibbenbright?" Barbara asked.

"You know that from all the mail I've been getting, don't you?" said Clem. "Yes, I'm a member of the Joint Committee on Program and Budget. Joint, incidentally, simply means it has members from both houses."

"And how did *they* choose you?" said Barbara.

"Well, there's some procedure to explain there, too," said Clem. "When our diocesan convention elects its deputies, it sends their names to the Secretary of General Convention—you know his name from your letters."

"The Rev. C. Rankin Barnes, 281 Fourth Avenue, New York, N. Y." Barbara recited.

"Good girl," said Clem. "Well, Canon Barnes certifies us, and forwards our names to the Rev. Theodore O. Wedel, President of the House of Deputies. Before you ask—a president is elected by all the deputies on the first day General Convention meets. The Secretary presides that day—the outgoing president's term ends at the minute Canon Barnes bangs the gavel to open the meeting of the House of Deputies. The new president—who, of course, may be the old one, re-elected—takes over from him."

"Anyway, to get back to the com-

mittees. Canon Wedel goes over all the names and selects men he knows are interested in certain phases of the Church's work, or whose professions qualify them for certain committees. He has to consider geography, too—the committees should represent the views of Churchmen all over the United States. I'm a banker, and I've always been interested in missionary work, so I'm sort of a natural for the Committee on Program and Budget, which proposes to the Convention how much money the Church should allot to each segment of its work. And, I'll be serving on the committee with six priests, eleven other laymen, and six bishops from various parts of the United States and its Territories."

"That's why you've been doing so much reading about the Philippines, and Mexico, and those places," Barbara said.

"That's right," said Clem, "I want

to know exactly what the Church is doing, just what it isn't doing, and make up my mind what I think it should be doing in all our missionary districts before I go to General Convention. And, of course, I've got to know the financial picture, too—that's what most of the mail you open for me from Church Headquarters is about."

"You've been a-deputy—before, haven't you?" asked Barbara.

"Yes, I went to Honolulu three years ago," said Clem.

"Honolulu! Exciting!"

"Yes," said Clem, "it was exciting. The city gave us a wonderful welcome—all cities do—but General Convention isn't a vacation. My wife went along, and she had time for sightseeing and sunbathing, but I had to skip a lot of it. I went early—I will this time, too—plunged right into committee meetings, and spent most of my time from then on in the committee room at the hotel or in the convention hall. As a deputy I had to vote on anything that came



PRESIDING BISHOP, the Rt. Rev. Henry Knox Sherrill, will make keynote address at opening service. New Presiding Bishop will be elected by Convention this year.



DEPUTIES consist of four priests, four laymen from each diocese, House of Bishops of diocesans, suffragans, coadjutors, missionary, and retired bishops.

before the Convention, and, of course, hear enough of the discussion to vote intelligently. So, the other deputies and I would be called out of committee whenever there was something on the floor that we should hear. That was pretty often—so the committee burned a lot of midnight oil before we were ready to present the Program and Budget we agreed on."

"How can you possibly know what to recommend?" said Barbara. "It sounds almost impossible for people who don't work for the Church full time to learn enough, even in a year."

"Well, we don't start from scratch," Clem said. "The National Council—that's the body elected by General Convention to administer the Church's work between Conventions—has already prepared a proposed Program and Budget. Our job in committee is to examine every item in that Program, discuss its significance, decide whether the distribution of the funds is correct. We talk over whether the Church should go on in a particular field, do more in it, or go out into other fields—that's where my study comes in. Officers of the National Council come in and out of our committee meetings to answer our questions and give us their points of view. When we have hashed over the whole thing and come to a conclusion, we present the Program at a joint session of General Convention—that means the House of Bishops comes into the House of Deputies. Dele-

gates to the Triennial Meeting of the Woman's Auxiliary also attend. At this Joint Session, the Program is discussed, but no action is taken. Action comes later when the two Houses again are in separate session. The Convention may accept what we have proposed. It may send the whole Program, or parts of it, back into committee. But before it adjourns, a Program and Budget will have to be adopted."

"You said a minute ago that you'd be called whenever there was something important to vote on," said Barbara. "Is anything especially important due to come up this year?"

"I'll say it is!" said Clem. "This year a new Presiding Bishop will be elected. Bishop Sherrill will reach retirement age in November, and the House of Bishops has got to



JOINT COMMITTEE on Program and Budget examines a proposed budget for coming triennium and presents it to a joint session of both Houses

choose his successor from among the Church's bishops. That's the biggest thing. There will, of course, be reports from various Commissions—such as on the structure of General Convention itself; on the Provinces, and Ecumenical Relations with a report on the Church of South India.

"Isn't a commission the same thing as a committee?" asked Barbara.

"No, it's not," Clem explained. "Members of a commission aren't necessarily deputies to a Convention. They're experts in a particular field who are appointed to study an issue between Conventions. Sometimes they bring in their report after three years study, sometimes they take much longer—like the Joint Commission on Holy Matrimony, for instance, or the Liturgical Commission on Revision of the Prayer Book."

"Just how do the deputies vote?" asked Barbara.

"Usually by ayes and nays," said Clem, "with a roll call of individual members if the volume of sound on both sides is pretty equal. But on a really controversial issue a delegation from one of the dioceses may call for what we usually refer to as a 'vote by order.' The proper term is 'vote by dioceses and orders.'"

"And that means—?"

Clem paused and looked at Barbara speculatively.

"Honey, this is going to be tricky," he said. "It's simple enough in practice, but it's a hard thing to explain."

"Try me," said Barbara.

"O.K.," said Clem, "you asked for it. Well, when a vote by dioceses and orders is called for, the delegations from each diocese divide. The four priests from each diocese vote as a group, and the four laymen vote as another group. Each group of four selects a chairman, and he polls himself and the other three members. If they agree unanimously, their vote is obviously yes. If it's three to one, it's still yes, and of course, if they unanimously turn thumbs down, or three of them say no, the vote is no. But, if two say yes, and two say no, the vote must be recorded as a divided vote—remember that."

"After all the groups of priests and laymen have voted among themselves, the roll of dioceses and missionary districts is called. Dioceses, by the way, have one vote in the clerical and one vote in the lay order, while missionary districts have

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RECEPTIONS and dinners are part of Convention. Special guest this year will be the Most Rev. and Rt. Hon. Arthur Michael Ramsey, Archbishop of York.

Stepping Stones to Episcopate

In Newest Missionary District

COMPLETING a preliminary tour of the new Missionary District of Central America, the Rt. Rev. David E. Richards, first missionary bishop, took up residence in San Jose, Costa Rica, in February. Bishop Richards is no stranger to this area having served in Costa Rica, Colombia, and the Panama Canal Zone. Costa Rica is one of the five republics comprising the new missionary district together with Guatemala, El Salvador, Honduras, (formerly under British jurisdiction), and Nicaragua. FORTH presents pictures highlighting Bishop Richards' life and career.



WELL-SHADED Richards' home in Scranton, Pa., where future missionary bishop was born in 1921



DOG identifies young Dave Richards while posing with Sunday school class of St. Luke's, Scranton



VIOLINIST at work. He also played the cello while in college and plays the piano



STAR SCOUT stands as tall as the arbor in 1937 at Scout Jamboree



MRS. RICHARDS visits her son in band uniform in 1942, while he attended Lehigh University



SMILING happily in front of Lake Scranton, young deacon on day of ordination, April 7, 1945



DOG-LOVER missionary comparing dachshunds in San Jose, Costa Rica



CONSECRATION, July 11, 1951, after election as Suffragan Bishop of Albany. The Rt. Rev. Frederick L. Barry is center with the Presiding Bishop to his left.

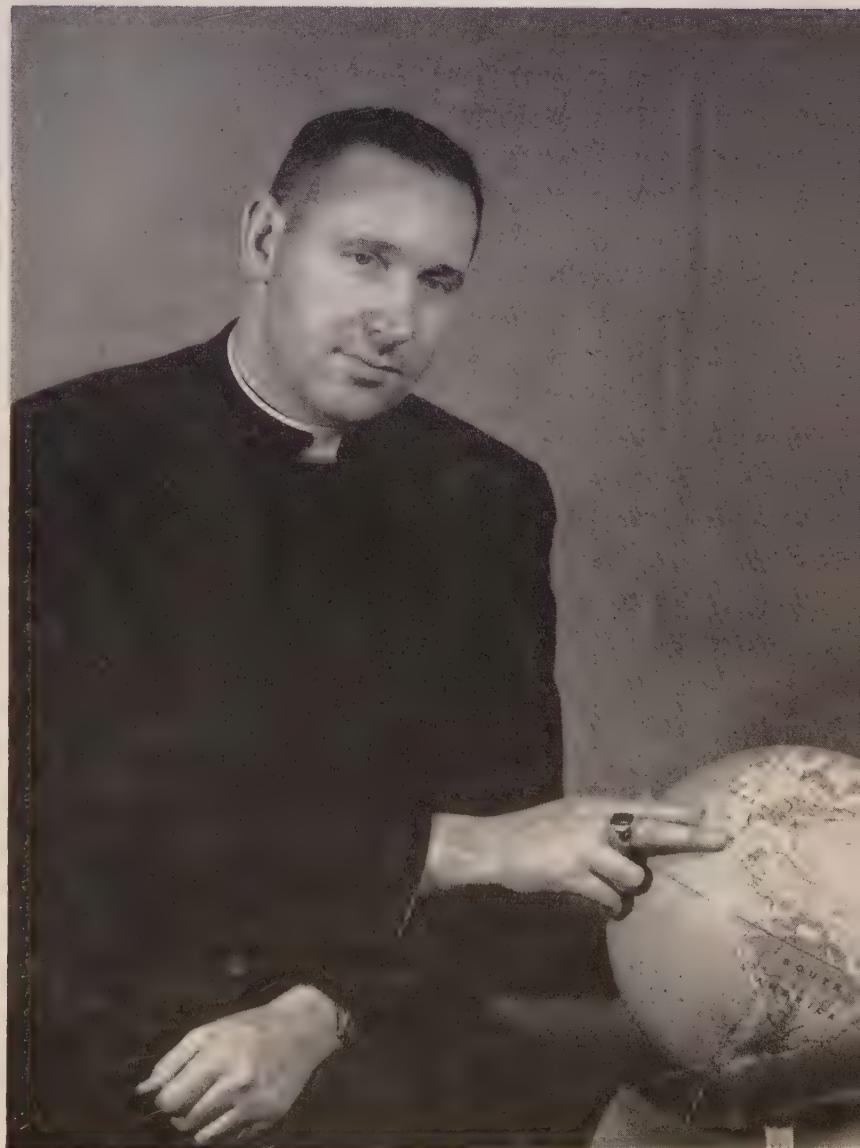
LOOKING OVER the new Missionary District of Central America, Bishop Richards points out his new home in San Jose, the see city of the jurisdiction



RELAXING with his wife, Helen, at a Missionary Information Conference, Seabury House, Greenwich, Conn.



FOUR GENERATIONS assemble: bishop's father, grandmother, Bishop Richards, and Timothy, one of Bishop's three sons



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LET US PRAY

Toward His Passion

O LORD, thou knowest the weakness and misery of thy creatures. We have nothing, but what matter—so long as we have thee, so long as we can seek thee with certainty of finding all that is not to be found in ourselves. So help us, Lord, to seek; through Jesus Christ. Amen.

FENELON

M AY we always remember that this life of ours has been divinely lived and that this robe of flesh and strange infirmity has been thy garment to help us to live as sons of God and to walk worthy of our vocation in Christ Jesus our Lord.

ZEBARNEY PHILLIPS

There is a way for man to rise
To that sublime abode:
An off'ring and a sacrifice,
A Holy Spirit's energies,
An Advocate with God.

B LESSED Lord, teach me frequently and sadly to remember my sins; and be thou pleased to remember them no more; Let me never forget thy mercies, and do thou still remember to do me good.

Teach me to walk always as in thy presence . . .
That I may by patience wait for the coming of our Lord Jesus.

JEREMY TAYLOR

O ALMIGHTY God, who hast made this fair world for the use of man; Grant that the trials of life may not through our weakness be turned into occasions of unhappiness and misery, but that we, being partakers of Christ's sufferings, may also share in the joy of his exaltation; through the same Jesus Christ our Lord. Amen.

Edited by the Rev. CHARLES W. F. SMITH, D.D.

Missionary Council Meets in Ghana

DELEGATES and visitors from fifty-three nations and representing thirty-seven national or regional Christian Councils or Churches attended the Assembly of the International Missionary Council at the University College of Ghana, near Accra, December 28-January 8. Among the twenty Anglicans present were seven bishops officially connected with the assembly, including the Rt. Rev. John B. Bentley, National Council

Vice President and Director of the Overseas Department.

The Council's actions included the acceptance in principle of a proposal to merge with the World Council of Churches; the appointment of a committee to administrate a new four million dollar fund to advance theological education in Asia, Africa, and Latin America, representing a donation of two million dollars from John D. Rockefeller, Jr.; and the election of the Rt. Rev. J. E. Leslie Newbigin, of the Church of South India as IMC Chairman.

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Churchmen are advised that applications for admission for the Fall of 1958 should be received at the colleges by April 1, if possible.

For the Ministry

continued from page 13

board, academic fees, clothes and travel expenses. If there is a delay before the stamps are slapped on the return envelope it comes because the application must be forwarded to the candidate's rector, who signs a certificate guaranteeing its accuracy and explaining whether or not his parish can help him financially.

When the form is safe in Miss Marlor's hands she writes the seminarian's dean. Does he recommend the man? If he doesn't, it's all over. But if he does, Miss Marlor passes the application on to her boss, the Rev. Kingsland Van Winkle, president of the Society. A tall, affable Yale man who is also rector of Trinity Church in Hartford, Mr. Van Winkle looks the answers over and gets together with the chairman of the Society's Scholarship Committee. Meanwhile the young man has had a visit from one of S.I.M.'s counselors, a clergyman not on the seminary staff who happens to live in his neighborhood, and is commissioned to report on how the man looks in the living room, since the hard-pressed Hartford staff has neither time nor stamina to do its own interviewing.

If the applicant shakes shining through all these siftings, his name is handed on to the six-man Scholarship Committee for final approval. Doubtful cases get a thorough hashing over—and all but the most desperate wind up with a little less money from the wary centenarian than they originally asked. But on a headache-making day Jane Marlor can jack up her spirits in jig time by thumbing through the thank-you notes she's been sent.

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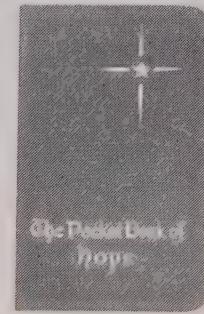
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Dialogue With a Deputy

continued from page 18

only a quarter vote in each, as they send only one priest and one lay deputy.

"Well, the way the votes are counted is where the rub comes in—at least a lot of us feel that it does. The measure must have a majority of yes votes in *each* order to be adopted—if it passes in one and not the other it's defeated because of a lack of concurrence. But, you see, divided votes don't count as half yes, half no—they're counted separately. Since each group of four priests or four laymen has only one vote, half a delegation can be in favor of a measure, but their votes don't count toward passing it. So, divided votes actually amount to negative votes."

Barbara brushed away an imaginary cobweb.

"Let's go back to that, can't we?" she said. "Just now let me ask a nice, simple, question. I know the sessions are held in a big auditorium. Is it like most other conventions—booths, exhibits, all that sort of thing?"

"Oh, yes," said Clem. "Outside the convention hall there are all sorts of exhibits and demonstrations—manufacturers, and publishers, and supply houses all take space, and then there are exhibits showing the Church's work in different fields.

"The Convention always begins with a keynote address by the Presiding Bishop, given at a huge opening service. At other meetings there are special speeches by prominent Churchmen. This year one of them is going to be the Archbishop of York." (FORTH, April, 1956, page 15)

"And after the opening you get down to work," said Barbara.

"Yes," said Clem, "but don't let me scare you, it's not all work and no play. There are teas and outings and receptions—sometimes too many, in my opinion—they make it hard to get all the work done. The city we go to always gives us a terrific welcome, really rolls out the red carpet."

Barbara giggled. "Now it sounds like fun," she said. "How many deputies go to Convention?"

"About six hundred," said Clem.

continued on page 27

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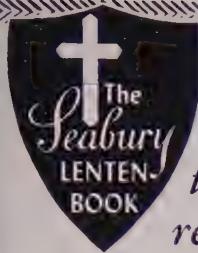
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Dialogue With a Deputy

continued from page 26

"That's one of the problems—it's an unwieldy number of people to get so much done in such a little time."

"I guess that's one of the problems of any democracy," Barbara said reflectively. "Goodness, I don't know whether I envy you because you're going or not."

"Well," said Clem, "I feel it's an honor to be a deputy, and I think I'm a better Churchman because I've been one. It's widened my horizons. I've seen the whole Church in action, not just my own parish and diocese. I've talked to Churchmen from all over the country, listened to their problems and their opinions. I think I've done something important—and something important has been done to me."

Agent in Academe

continued from page 11

motion, and finance. Under these general designations come every conceivable planning group appropriate to a university parish. "Missions," for example, includes not only our concern for the church's program beyond our locality, but especially the selection and training of key students in every dormitory, fraternity, sorority, and family housing areas. These key people become the contact, calling, and promotional agents for practical mission work in their bailiwick.

Another example is the education committee. Like most of the other committees it is made up of student and faculty members. (Faculty are members and never advisors here!) The education committee is responsible for the Sunday school; the Sunday night Canterbury Hour, a supper and forum type of program; the Episcopal Faculty Fellowship, a regular meeting of about thirty faculty members for two-and-one-half hour discussion meetings which bring together questions and criticisms from many academic disciplines as they investigate the ways the Christian faith can speak to the modern university; and mid-week study and discussion groups for combined student and faculty on the Bible, theology, or Christian interpretation of various areas of contemporary life. *continued on page 28*



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Agent in Academe

continued from page 27

The chaplain's schedule includes an average of ten "chaplain's time" appointments per week. They are arranged through the key people and give each new student an opportunity for an individual conference with the chaplain. (There are more than two hundred new transfer students this year.) He also carries a heavy counseling load, the most time-consuming part of his work. He is fortunate to have access to the University's counseling services for special cases involving psychiatric referral.

The chaplain calls regularly at the University's hospital, on Episcopalians and non-Episcopalians alike. He teaches a two-section weekly confirmation class. Through the key people he arranges a weekly visit to a fraternity, sorority, or dormitory for a religious "bull session." Though he calls on student and faculty families when he has time, the bulk of his family calling is concentrated in the summer months when the academic calendar is less crowded. When a problem involving an Episcopal student arises, the university often calls the chaplain for advice.

Our parish is alive with the activities of any parish—committees, social life, auxiliary groups of acolytes, lay readers, ushers, an altar guild, a publications staff, and all the rest. And we are willing to add anything that will help our members experience and proclaim the Gospel.

The modern college is a fabulous missionary field. There are no vital gods on the academic scene in our time. I do not mean that the secular alternatives have faded away but that they lack the enthusiastic endorsement one would find in a review of the university picture of the 1930's. The contemporary student and many faculty members are leery of causes. The inescapable description is "lethargic." Beneath this lethargy lie the fundamental questions of the meaning and purpose of life. Our missionary work is based on the assumption that most people in the university community are asking, "What shall I live for?" "How

continued on page 29

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By JOHN M. GUNN

THE Stravinsky *Canticum Sacrum* is at hand, issued by Columbia (ML 5215) in a recording wherein the composer conducts the Los Angeles Festival Orchestra and Chorus, with Richard Robinson and Howard Chitjian as soloists. The full title is *Canticum Sacrum ad Honorem Sancti Marci Nominis*, and the piece, we are told, is Stravinsky's tribute "To the City of Venice, in praise of its Patron Saint, the Blessed Mark, Apostle."

For all its brevity, fifteen to twenty minutes playing time, the *Canticum Sacrum* is a highly complex work. Set to texts chosen by the composer from the Gospel of St. Mark, the Song of Songs, and the Psalms, it is made up of five parts, like the five domes of St. Marks. The outer parts are solidly harmonic and, to these somewhat untutored ears, thoroughly Stravinskyish; the middle movements are composed with series of twelve tones. These middle movements, I find, take some getting used to, but as the architecture comes clear, the effort proves to be well worthwhile. The piece opens

continued on page 30

Agent in Academe

continued from page 28

an I make my life count?" It is to questions like these that we gear our missionary strategy, and we feel that the voice of the Church is becoming increasingly clear and strong.

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Music to Your Ears

continued from page 29

with a fine fanfare and contains—as Robert Craft points out in his helpful notes—such delights as a cantata within a cantata and a couple of four-part canons.

The other side of the Stravinsky disk is given over to the ballet score *Agon*, subtitled A Ballet For Twelve Dancers. This latest in Stravinsky's line of neoclassic ballets was completed in April of last year. I heard it first in December and didn't make much sense of it. But, in January, I had the rare pleasure of seeing it danced, with choreography by George Balanchine, by the enchanting New York City Center Ballet. Then all became miraculously clear. For the sheer virtuosity of its many orchestral sounds, *Agon* is worth your attention.

One of the pleasures of this record reviewing is to see the excellent job being done by several of the smaller labels. Case in point, as a recent television program used to say, is Unicorn Records and its series called Music At M. I. T. Unicorn was responsible for the two fine recordings of brass which I recommended a year or so ago, The Golden Age of Brass and The Modern Age of Brass. To these they have recently added Music for Trumpet and Orchestra, consisting of concerti, sonatas, voluntaries, and other pieces by Purcell,

continued on page 31

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Music to Your Ears

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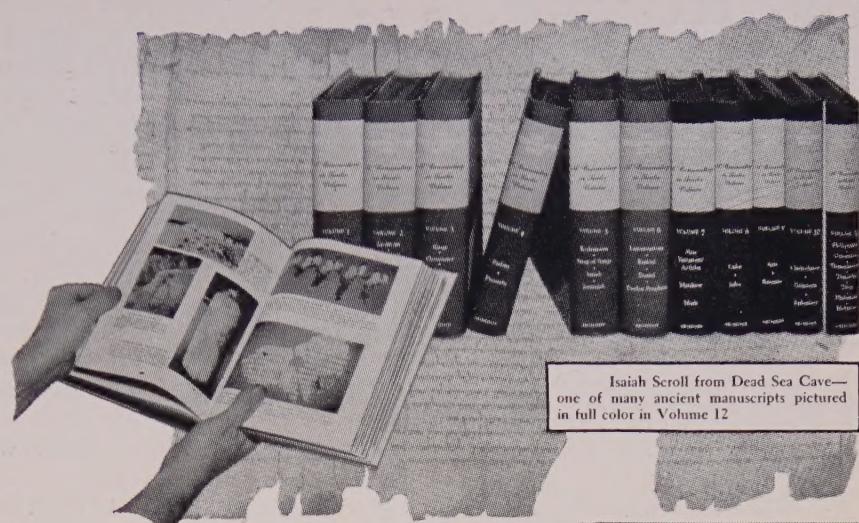
Handel, Corelli and others, played by Roger Voisin and members of the Boston Symphony Orchestra. I haven't yet heard this disk, but don't doubt that it is in the same league as the earlier brass records.

What prompts these remarks is a series of three recordings under the collective title *The Art Of André Marchal*. Volume I (UNLP 1046) is made up of organ works from the Third Part of Bach's *Klavierubung*, among them the magnificent Prelude and Fugue in E flat major; Volume II (UNLP 1047) is subtitled *Masters of French Organ Music* and contains music by seven composers of the *Grand Siecle*; Volume III (UNLP 1048) is called *J. S. Bach and His Predecessors* and contains, in addition to the C Minor Partita and three organ-chorales, works by Sweelinck, Andrea Gabrieli, de Gazezon, Purcell, and Buxtehude.

These many pieces are all played by the distinguished French musician André Marchal, organist at St. Eustache in Paris. M. Marchal happens to be blind, a fact which has little or nothing to do with his musicianship. He belongs to that small company of performers to whom technique need no longer be a concern. For these recordings he used both of the Holtkamp organs at M. I. T., the large organ in the Bresge auditorium, and the "small organ" in the chapel. These organs stand in the free, which is to say that they are not enclosed in a chamber, and therefore speak naturally of themselves. The result is a clarity which I find irresistible, especially in the hands of a master like M. Marchal. On two of these sides the M. I. T. Choir, conducted by Plaus Liepman, "lines out" the chorales, a device which adds considerable interest.

From Columbia has come a series of three recordings called *Meditational Music*, with the added titles Lift Up Your Heart, The Heavens Declare, and The Quiet Door. On these six sides are selections from great many previously issued Columbia recordings. The composers presented are Bach, Handel, Mozart, Schubert, Mendelssohn, Sam-

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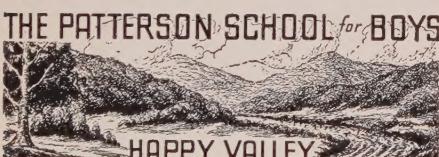
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Music to Your Ears

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märtini, Franck, and Messiaen; the artists include Stokowski, Steber, Primrose, de Tar, Beecham, Casals.

This seeming hodge-podge is the work of concert-baritone Hobart Mitchell, whom I have had the pleasure of knowing for many years. Mr. Mitchell is not only a singer and musician, but also a Quaker. As such, he has long since learned the value to his spiritual life of meditation, of which he writes in the notes which accompany these records: "Most of us have times when we would like to be quiet, when we would like to push back the world and its pressures . . . and be at peace . . . What we seek is meditation. The Friends speak of it as 'centering down,' and it means sitting quietly . . . and withdrawing our attention from our daily activities . . . and seeking to get our bearings is a person in the universe."

A few words ago, I referred to these disks as a "seeming hodge-podge." They are, of course, nothing of the sort, but a thoughtful and skilled grouping of selections to act as an aid in meditation. Meditation is an art not easily to be learned. These recordings can only help.

A final word about Hobart Mitchell and his musical activities. Like many of us, Mr. Mitchell has long been aware of the low estate of music in our churches, a situation which has arisen partly from ignorance and partly from lack of finances. Unlike many of us, he has done something about it. After several years of study both of the problem and of the great sacred music available on long-playing records, Mr. Mitchell has founded a non-profit organization called Chancel to urge churches with limited resources to purchase hi-fi equipment and to use recorded music for worship services, group meditations, and the like. Chancel, Inc. regularly tests new hi-fi equipment, looking for the best possible results from the smallest expenditure of money, rates and reviews all new recordings for their usefulness within the Church, and makes available to subscribers programs of music from records for a variety of worship uses. Chancel's offices are located at 500 East Lincoln Avenue, Mount Vernon, N. Y.

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FOR a number of years TRINITY CHURCH almost ceased to exist. It was established some sixty years ago in a flourishing small town in the Southwest. Eventually, however, the pattern of ranching and mining in the area changed, and many people left to go where opportunities were better.

Trinity church became a mission visited by a priest only twice a month; its 24 communicants could not maintain their building and it fell into bad repair. Then, after the war, things changed again. Mining revived and a small smelting plant was built. Irrigation brought farmers to the area, and the town came to life again.

Trinity grew with the town. By 1950 it had well over a hundred members; six years later the number had doubled. The congregation repaired the church, doing much of their own work, and secured a full-time priest. The church, once almost empty, was now much too small. Plans were drawn up for an extension, which would also include Sunday School space, and a very successful fund drive was carried out.

However, an additional \$20,000 was needed to begin construction, and the parish applied for a loan from The Episcopal Church Foundation. "Until we enlarge," they wrote in their application, "we will continue to lose potential members to other Churches that have room to take in more people."

ST. MARTIN'S PARISH lies near the Atlantic Seaboard in a community that has grown prodigiously in the last few years.

Four years ago there was no Episcopal Church; the priest who came in response to the petition of many residents held his first service on a lawn in the open air. In organizing his new parish, he immediately rejected a budget whereby part of his salary would be paid by the diocese. "If you need outside help to keep me here," he said, "then you don't really want me." His people agreed he was right, and dug deeply into their own resources to build and operate their own church. One year after that first meeting, the rector presented his first confirmation class of 42 persons in the new church.

But there were still the children to take care of. Church school classes were scattered about in private homes, depriving the children of the atmosphere and sense of unity so important in developing an early awareness of God and His Church. The congregation again drew up plans, this time for a combination rectory and church school. They gave generously but they were near their limit and there was not enough to complete the new building.

The rector, with the approval of his bishop, came to the Foundation. "My people want no gifts," he said. "But they have given all they can for the time being, and they do need temporary help."

THE DIRECTORS of the Foundation agreed that both churches deserved help. But only St. Martin's received an interest-free loan that enabled it to go ahead with its building program. The application from Trinity Church came after more than a million dollars in loans had been made, and the congregation had to be told that funds were exhausted and no help was possible.

Because opportunities are much greater than means, the Foundation must refuse many requests for aid, not only for church building but for other badly needed projects for expansion of the Church's work. This situation can be remedied only through the generosity of those able and willing to give more than their annual pledge in their parish. The Church exists only to carry forward the work of God. It can advance as far—but not a fraction further—as its members provide it with the means to move ahead.

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